leading them through eternity, according to their individual lines of growth and development. From this, it seems quite apparent that for every individual in the foreground, that appears limited by his earthly limitations, there must be an unlimited background, free from all earthly limitations; i.e., to say, for every individual **Jeeva" aspect, there is his Iswara aspect at the background. This seems also to be the meaning of what the Sankhyas say. Now I think our problem is somewhat clear. We have found already, that as there is the central unity, limitless and vast, that stands for **The Iswara**, at the back of all variety and limitation, there is also the "Unlimited Variety**, or the individual Iswaras also Omnipresent and Omniscient; feeding and maintaining each individual variety on its individual line of progress through Eternity. In case such an individual Iswara should choose to adjust this mirror of his mind on his temporal

representative on earth, it seems no wonder that
he shall reproduce duplicates, or multiples of
that person wherever and whenever necessary,
to act for him in visible tangible form, possessed